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I.—ERNST CURTIUS.

Ernst Curtius died in Berlin, July 11, 1896. His labors as a historian and archaeologist, his service to the world as the initiator of the excavations of Olympia, and the extraordinary charm of his personality invite and justify a detailed account of his varied and influential life. He was born in Lübeck, Sept. 2, 1814. His birth fell in the very centre of the humiliation of the Germans under the yoke of France. In one of his little poems he thus acknowledges the debt which he felt to parents and home:

Das Beste ist gegeben
Von unserm Erdenloos;
Die Weihe für das Leben
Ruht in der Heimath Schoos.

What is best is given
By our earthly lot;
The hallowing touch for life
Lies in the heart of home.

And he writes elsewhere as follows: "A city like Lübeck *must* awaken a feeling for history. Under the potent impressions of its churches one becomes conscious of those impulses and forces which inspire the human spirit to the highest service. My father was always a true friend of ancient poetry, and, in his advanced old age, when past his eightieth year, read with me, then a Göttingen professor, at home on holidays, his favorite poet, Virgil. When I was a pupil in Quarta, in the Katharineum, the painted covers of the composition-books, which represented Marco Bozzaris and the Fire-ships of the Hydriotes, pictured to my fancy the regeneration of the Greek people, and I received a savage box on the ear, from our harsh Gymnasial-director, because I had arranged, in class-hours, a collection for the benefit of the Greeks!"

Curtius's father, Carl Georg Curtius, was syndic of Lübeck for fifty years. In his youth he studied law at Jena, where he had known Schiller. In early manhood he corresponded with the poet about the drama. With his duties as syndic, or legal counsellor of the city government, were connected much influence in town affairs and an active oversight of the schools. He was a man of unusual physical vigor, energetic and exact in the discharge of all public and private business, inclined, before advancing age had tempered his spirit, to severity and sternness. This sternness, however, was united with deep religious sensibility, and all his children inherited the religious convictions of their father.

Ernst Curtius has drawn charming pictures of his early days in Lübeck, in his sketch of the poet, Emanuel Geibel, the friend of his youth. (Geibel's father was pastor of the great St. Mary's Church, and the intimate friend of Curtius's father.) We see a home where integrity, sobriety, industry, culture and piety were deeply rooted. From homes not wholly unlike this, it may be remarked, the scholars have come who have given Germany its intellectual eminence during the last hundred years. The resources of the home were scanty, judged by present standards, but an inherited culture was found there. This holds true of Niebuhr, the Humboldts, Otto Jahn, Mommsen, Trendelenburg, Helmholtz, and many others.

There was nothing phenomenal about Curtius's early development. In fact, through all the early years of his gymnasium course his rank in his classes was not high, and the "notes" of 'lack of industry in home work,' 'disinclination to commit to memory,' 'habit of relying too much on his native resources,' and 'tendency to playfulness which sometimes verges on mischief' are interesting reading. It was only in the last year and a half, when Friedrich Jacob, one of the great German teachers, came to the directorship of the gymnasium, that his spirit fully awoke, and the somewhat fitful application of the playful boy gave place to that determined toil which the man prosecuted for sixty years.

There are preserved in the archives of the Katharineum three essays of Curtius in Latin, Greek and German, which were part of an examination for a stipend, or scholarship, to be used at the University. The title of the German essay is: "Why did art and science attain in Greece so fortunate a development?" Curtius received his certificate of "maturity" April 1, 1833. The certi-

ficate declared that he had attained the highest rank. His acquisitions were designated, in general, as "very good": in Hebrew, French and mathematics, as "good." The next semester after he left the Gymnasium, Johannes Classen, one of the most eminent of German teachers, entered the Katharineum as instructor, and to him and to Jacob, Ernst's younger brother, George, owed a more sympathetic and more able Gymnasium training than Ernst had received.

In the autumn of 1833 Curtius went to Bonn, taking with him a letter of introduction from Classen to Professor Brandis. He wavered at first between theology and philology, but soon chose philology, though he studied philosophy with Brandis, who admitted him into his intimate friendship. In classical study he was inspired by the brilliant Welcker. After a year and a half at Bonn he went to Göttingen, attracted by the rising fame of Karl Otfried Müller. These names alone are full of suggestion to those who know the intellectual impulses which they represent. Few pupils have been more fortunate in, or more influenced by, their teachers than Curtius. Rarely, too, have university teachers, so early and so uniformly, discerned in a student unusual promise.

From Göttingen Curtius passed, after a year and a half, to Berlin, where he studied, especially, with Boeckh, then the great master of classical learning in Germany. Welcker, Müller and Boeckh were alike in regarding all classical antiquity as their field and refused to be excluded from any of its departments. They were able to lecture on grammar, epigraphy, numismatics, geography, history, government, mythology, metrics, art, archaeology. The time of such scholars is now past. Curtius is the last, we are told by Hermann Grimm, of that older generation. And with the disappearance of such scholars the interest in classical studies has also diminished, so that university teachers who, ten years ago, had a hundred listeners have now less than a score, and this has happened in the very period when the classic lands, Greece, Italy, Asia Minor and the entire Orient have revealed to us their treasures, in a fullness of which the great masters, named above, never even dreamed.

In 1836, as Curtius was approaching the close of his University studies in Berlin, there was brought to his student's room a letter from Bonn. It was an invitation from Brandis to go with him to the newly established kingdom of Greece, where he had accepted

the position of privy-counsellor to the young King Otho, whose education he was to supplement by lectures and whom he was to advise in framing an educational system for Greece. Brandis wished a teacher for his own sons, and his thoughts turned to Curtius as the person of his choice. The offer was quickly accepted, arrangements for the departure were made as soon as possible, and on January 1, 1837, a heavily-laden private family omnibus, carrying the entire party and all their effects, rolled out from Frankfurt and directed its course toward Greece, then wholly unknown and remote from all travelled routes. So large was the omnibus that it occasionally stuck fast in the gateways of the hotel courtyards.

Picture the vividness of the impressions made upon the gifted, emotional student, by travelling at this period, when travel was most rare! Think of the inspiring companionship of Brandis! Recall the picturesqueness of costume and custom in the different states of Europe in those days! Imagine the consideration with which the travellers were treated as soon as Brandis's position was learned! Think of the passage of the Alps! Picture the reception at Munich, the home of Otho, King of Greece, who was of the Bavarian royal family. Those who have read Goethe's journal of his journey to Italy can partly reconstruct the scene.

Nearly two months were occupied in reaching Ancona. Thence a sailing-vessel was taken to Patras. From Patras a gunboat carried the party to Corinth. Thence a caravan-train conveyed them to Athens, camels carrying the baggage, while the travellers rode on horseback. They arrived at Athens, near the end of March, 1837, in a pouring rain.

The best intellectual life of Athens had its centre in the home of Brandis, where, on one evening each week, there was a reunion for reading in common and for social intercourse. Curtius devoted himself with special zeal to the study of Strabo and Pausanias. He also attended lectures in the newly-founded University of Athens, and he embraced every opportunity to make himself familiar with the topography of the country. His summers were largely passed in the cool, elevated village of Cephissia or at Piraeus. He undertook many tours, in company with Brandis. During this first year he had the good fortune to be the companion of the great geographer, Carl Ritter, in an extended tour in the Peloponnesus, and learned, as he says, from him how to

travel, and exercised himself, after Ritter's example, "in interpreting the significance of the configuration of the earth's surface."

An important event in Curtius's second year at Athens was the arrival of the poet Geibel, who came to take a similar place in the family of the Russian ambassador to that which Curtius held in the Brandis house. The relation between the two young men, which had already been close in the Gymnasium at Lübeck, became still more intimate, and, when their duties with their pupils were ended, they spent the afternoons in excursions, and the evenings, which they made true 'Attic nights,' in study and social intercourse. Out of this study in common grew their first publication, 'Classic Studies,' which originated as follows:

Brandis had undertaken to give a course of lectures on Greek literature to the young Queen of Greece, Amalia. He called on the two young friends to prepare for her use metrical translations of selected passages from the tragic and lyric poets. Curtius writes as follows:

"What we had begun, as gymnasiasts, in our walks on the walls of Lübeck, we now renewed, sometimes on the quiet banks of the Ilissus, where Socrates sought solitude, sometimes in the olive grove or on the slopes of Colonus. We studied the language of the poets, striving to catch its inmost meaning, and to find for it the exact German expression. In the evening we wrote down the lines which we had composed, and found in loving poetical imitation a task of inexhaustible charm."

It has been pointed out as an interesting fact that the first published productions of the eminent historians, Von Treitschke, Mommsen and Curtius, were in verse. Curtius exercised his poetical gift with great ease and delight. His poems have never been carefully collected, though their number is considerable. During the French-German war he wrote some stirring songs which attracted much notice.

After three years spent in Greece, Brandis and his family returned, but Curtius felt that he had not gathered all the fruits of his sojourn, and decided to remain a year longer with his friend Geibel. The two friends kept bachelor's hall during this year, in a newly-built house of a Bavarian quartermaster named Rupp. This house they christened 'Ruppsburg,' and the upper floor, reached by an external staircase, was theirs exclusively. These rooms became the gathering-place of a circle of friends,

comprising painters, architects, students. Here is Curtius's own description: "In the morning each devoted himself to his own studies. In the midday hours we gave lessons: Geibel in the palace of Katakazi, the Russian envoy; I in the house of a friendly English clergyman whose daughters were learning ancient Greek."

Toward evening, dinner gathered them about their frugal board. Haussmann, nephew of Brandis, Kretschmer, a painter, and Hochstetter, an architect, were daily guests. After dinner other friends came, each of whom contributed his experiences; a male quartet was formed, of which Curtius was one; a literary circle was organized, of which Geibel was secretary and custodian; poems, novels, dramatic scenes were read and discussed; the artists displayed their sketches; abundant and delightful recreation regularly followed serious work. In fact this interchange of labor and recreation was something which Curtius constantly insisted on, and which he enforced both in theory and practice.

But now occurs another event, of prime importance for Curtius's life. Karl Otfried Müller, the most brilliant classical scholar in Germany, Curtius's teacher in Göttingen, arrived in Greece, with the intention of making a protracted stay, after several months spent in Italy. Müller was then in his forty-third year. Curtius was twenty-six years old. He writes as follows in a letter to his parents, dated April 15, 1840:

"Though I wrote you a fortnight since, and have now my hands full of work, I must yet inform you, at once, of what so much stirs me and what appears to me a new epoch in my life. Müller arrived a week ago. Last Monday morning I saw from my seat at my writing-table three men coming to Ruppsburg. Rupp showed them the way, and, in a few moments, Müller entered our dwelling, perfectly well, fresh, charming, and, as of old, electrifying every one by look and word.

For the first day I was really abashed; when I saw how he comprehended things, with what fullness of intelligence and knowledge he understood how to bring the smallest thing into its place, I felt utterly annihilated; but his gentle friendliness soon placed me in quite different relations to him: I finish my hours of study, in the very early morning, and then spend the whole day with him, on the Acropolis or in the museums.

We put together the fragments of inscriptions and puzzle them out, in company. Daily we discuss the old buildings, the sculp-

ture, the vestiges of color, the topographical points, and only think what I must be learning from it all, especially as Müller is always communicative, entering into every difficulty.

Our meals are splendid: real Attic symposia. Professor Göttling, a jolly Thüringer, from Jena is with us. Müller can then be so unrestrained and jolly. O, how different the professors are, in the lecture-room and on the journey!

Müller cannot express often enough how far his expectations of Athens are surpassed by the reality, and how happy and at home he feels here, and everybody admits that all Italy and Sicily could not be compared with Athens. Schöll and Emanuel (Geibel) have gone to Cephissia. The little Göttingen painter Kretschmer sits in our balcony to paint the Acropolis, for Müller thinks the view especially fine from this point. Night before last we got our quartet together; then I induced my friends to go, in the lovely moonlight, under Müller's window, and we sang, in his honor, as a serenade, *Integer Vitae*, which sounded grandly through the silent Athena street. Yes, dear parents, I am happy, very happy; Heaven has kind thoughts for me. I do not know how I have deserved it—God grant that I may not show myself unthankful and unworthy."

There is not space here to relate at length the sad story of Müller's imprudent exposure to the sun, in copying inscriptions at Delphi; of his prostration by fever; of how his devoted pupil brought him, still alive, back to Athens; tended him till he died, and then cared for his burial on the hill Colonos. Who can tell what grief must have entered Curtius's heart as he lived through these experiences? But this was the resolve which awoke within him: "As I followed his bier to the grave, I vowed that, according to my powers, I would replace what the study of antiquity had so early lost in him."

In December, 1840, Curtius left Greece and proceeded to Rome, where he spent the winter, becoming acquainted with Abeken, then Director of the German Institute of Classical Studies. He reached Lübeck the following summer. What a return it must have been for parents and for the town! "Ernst Curtius, son of the syndic, student and poet, who with Geibel has published '*Classic Studies*,' who has been four years at Athens, has come home!"

Curtius describes how he and his brother George labored at Berlin, in the fall of 1841, over their doctor dissertations, each at

his own table in adjoining rooms. The subject of Ernst's dissertation was *De portubus Athenarum* and the degree was taken in Halle, in December, 1841, when he was twenty-seven years old.

In 1842 Curtius began his career as a teacher in the Joachimsthal Gymnasium, conspicuous among the Berlin Gymnasiums for the able men who had taught there. In the following year he sought and obtained the appointment of Privat-docent in the University of Berlin. And now occurs an event of great importance in its bearing upon his future life. For a number of years there had been given in the hall of the Academy of Music, each winter, a series of popular lectures on subjects connected with Art, Science, History, or Literature. These lectures may be considered the forerunner of the many steps which have since been taken at Berlin in the interest of the higher education of women.

The wife of Prince William of Prussia, the Princess Augusta of Weimar, regularly attended these lectures, regarding them as a means of qualifying her better to guide her son, the Prince Frederick William, the heir to the Prussian throne. Curtius, the young teacher at Joachimsthal Gymnasium, had been invited to occupy one of the evenings, and he chose for his subject the "Acropolis of Athens." The date was Feb. 10, 1844.

The interest in Greece, Curtius's exceptional experiences at Athens, the novelty of the subject had gathered an audience which completely filled the hall. Humboldt, Ritter, Boeckh were all present. No other man living knew more intimately the spot than the young scholar of thirty years, and he knew how to invest the subject with a peculiar charm.

First came the clear portraiture of the locality, then followed a rapid, graphic sketch of the successive fortunes of the Acropolis, under Greek, Roman, Frankish, Venetian and Turkish rule. His descriptions of the temples and sculptures which adorned the Acropolis, of the festivals and processions which centered there, the rhythmic beauty of his language, his grace of person, his charm of delivery, combined to make a mighty impression upon the audience. And it was only an incident in the universal impression when the Princess Augusta, the mother of the heir of the Prussian throne, turned to Humboldt and said, "That is the man whom I would secure as educator of my son."

It was soon arranged that, on the thirteenth birthday of Prince Frederick William, the general charge of the Prince's literary

and historical training should be entrusted to Ernst Curtius. This duty occupied him during a period of six years. He describes, in his discourse before the Berlin University commemorative of the Emperor Frederick, many incidents of this relationship. He was able to imbue his pupil with a deep and intelligent love for art and literature, he helped him in acquiring that gift of graceful and ready speech for which he was distinguished, he drew him into profound sympathy with those ideal aims which actuated Curtius himself. The six years of the relation of teacher and pupil fell between 1844-50.

Curtius, who was invested, at the time when he assumed this duty, with the title of Professor Extraordinary in the University of Berlin, lived for four years, during the winter, in a modest suite of rooms, in the Bendler Strasse, behind the royal palace; in summer, in the pleasant chateau of Babelsberg, in Potsdam. The Princess Augusta was regularly present at lessons, both in winter and summer, and the teachers of her son became her friends. Provision was made for companionship and social diversion for the Prince. Beside the young nobleman who shared his lessons, other boys were invited to familiar intercourse with him. In the evenings the Princess occasionally invited to tea the leaders of thought in the University and in Berlin. It was natural that a Weimar princess who remembered Goethe should love the drama. The Court Theatre was frequently visited, where the Prince saw the German classic plays represented, with the nicest regard to propriety of costume, by the ablest actors in Germany. There grew up in the Prince a strong love for dramatic representations, and on occasions he took an actor's part. Geibel's drama, *Master Andrea*, was composed, at Curtius's suggestion, expressly for the Prince, and was brought out for the first time in the palace gymnasium, transformed for the time being into a theatre. In the summer, life in the open air was fully enjoyed, and the daily morning plunge and swim, the horseback ride, the long walks in the beautiful parks which line the banks of the Havel, were shared by Curtius and his pupil. With such opportunities of free intercourse, Curtius must often have rehearsed his unique experiences in Greece, and his knowledge of men and places, as well as of books, must have appealed to the enthusiastic pupil.

In 1848 came the revolutionary outbreak at Berlin, during which Prince William, later, as German Emperor, the best-beloved ruler in Europe, suffered under such a storm of unpopu-

larity that it was necessary for him to go into voluntary exile in England. The uncertainties of power were deeply impressed upon the Princess Augusta and her son Frederick William, and a whole winter was spent in the closest retirement, in a small private household in Potsdam in company with Curtius, the trusted family friend.

These experiences and many others gave Curtius a place in the regard of the Hohenzollern family which has rarely been held in a royal court by one who was, before all things, a scholar. There grew up between him and all the members of what was later to be the imperial household a mutual regard which assured a sympathetic hearing and full consideration for whatever he might propose.

The last act which Curtius performed for his pupil was to accompany him to Bonn, the University of the Rhine. No heir to the Prussian throne had ever before attended a German university, and it was Curtius's duty to introduce Frederick William to the leaders of the University, to guide him in the choice of his lectures, and to initiate him into the rich life of that community, where his own intellectual nature had first been quickened. The Prince's natural temperament, and six years of companionship with Curtius, made it natural and easy for him to mingle with his fellow-students on the free level of university life. And Frederick William's bearing as a student at Bonn did much to develop that love for him which became later almost a national passion.

Many a young man admitted to so unusual a position in the regard of the royal family, and regarded with such favor at court, might have lost something of his simplicity of character, or have suffered in his habits as a student. It was not so with Curtius. In the year following the close of his special relations with the Prince appeared his work on the Peloponnesus, in two volumes: the first, dedicated to his father, Carl Georg Curtius, syndic of the free city of Lübeck, on the fiftieth anniversary of his entrance into public service; the second, to his never-to-be-forgotten friend, Brandis, in recollection of journeys in common in Greece. Michaelis, Professor of Archaeology in Strassburg, calls the Peloponnesus Curtius's master-work, and quotes from Herder the following: "In some respects the first work of a man is always his best work. He may later gain in ripeness, in strength, in learning, and in knowledge; but he gives us the morning-glow and a fragrant, youthful bloom in his first work." Curtius entertained the thought of following the Peloponnesus by a second work on Northern Greece, but other multiplying duties

claimed his interest more strongly, and Bursian performed this task. Read the *Peloponnesus*, if you would get a vivid, accurate picture of Southern Greece.

My space will not allow me to follow Curtius's life step by step, and to show how each year witnessed the accomplishment of some fresh scholarly work. The years immediately following the publication of the *Peloponnesus* were devoted, in large part, to the driest labor of his life, as editor of the *Corpus Inscriptionum Graecarum*. In 1853 he was elected member of the Berlin Academy. In 1854 he married. A house which Ernst and George Curtius much frequented at Berlin was that of the publisher William Besser, a man of pronounced literary tastes. Besser's wife was born a Reichhelm, and three younger sisters made the house an attractive place to many of the most promising young scholars of the University. Besser died prematurely, and his wife became the wife of Curtius. About the same time George Curtius married the second sister. Frau Curtius did not long survive the birth of her son Friedrich, named after the Crown Prince, who stood as his godfather, and after her death Curtius married, as his second wife, the youngest Reichhelm sister, who survives him.

Curtius was invited, in 1855, to write, for the Weidmann publishing house, a popular history of Greece. Such a task appealed strongly to him, for, in his own words, "It is the noblest work of classical research to preserve the immortal part of that which has been thought and wrought in antiquity and to make it fruitful for the present time." It was in this year that Curtius, in company with Hermann Sauppe, was called to Göttingen. Here he labored for twelve and a half years. This was his most influential period as a teacher. One of his pupils, Professor Heinrich Gelzer, of Jena, thus describes the manner and the results of his teaching in his early prime:

"The moment stands distinct in my memory when I first sat, at Göttingen, at his feet. He made an ineffaceable impression upon me. The thickly crowded lecture-room was waiting in eager expectation the coming of the beloved teacher. Suddenly the door was opened; with great quickness and with light step he reached his chair. A solemn pause followed, and he began, in the noblest language, his course on the history and the antiquities of Athens. It was as if a prophet had appeared among us, who bore us aloft into a higher, ideal world. My friend and I stood alike under the spell of this extraordinary personality."

Such was the man who, by a wonderful course of events, had come to fill the chair of Otfried Müller, at just about the age of Müller when he died. He had, indeed, been enabled to fulfill the vow which he made fifteen years before, at his teacher's grave, that he would, as far as his powers went, make good the loss which classical studies had sustained in Müller's death. During the quiet years at Göttingen the composition of the history went steadily forward. The first volume appeared in 1857, with dedication to the Crown Prince Frederick William. The fifth, and last, volume appeared in 1867. It remains, in its sixth German edition, the most popular history of Greece for the class for which it was written—the intelligent, educated public. It is the history of Greece which every earnest Gymnasiast who feels a true interest in classical studies reads, as a matter of course, and it is a book which one would not hesitate to recommend to a young student who wishes to know who the Greeks were and what was their life.

Curtius had an unequalled preparation for writing this history, in his intimate acquaintance with Greece, his knowledge of inscriptions, his familiarity with Greek literature, and in his gift of graceful style.

Interesting glimpses of Curtius's home life at Göttingen have been granted me. Here his children, Frederick and Dora, passed through their happy childhood. Here the daughter used to play in her father's study while he was writing the history, and those were delightful evenings for mother and children when the father, his day's task done, came out of the study and told them the story of the Iliad and the Odyssey.

Here in Göttingen began that open-hearted hospitality which was continued at Berlin, and which ended only with Curtius's life. His house was a veritable home to his students, and many an eminent professor in the universities of Germany and of other countries looks back to the evenings in the Curtius house at Göttingen as the place where he tasted, perhaps, the most delightful social enjoyment of his life.

Curtius's last great change of residence was made in 1868, when he was called to Berlin. He was made Professor of Archaeology. He took the place of Gerhard as Director of the Antiquarium, that department of the Berlin Museum which contains, not casts or reproductions, but genuine objects of antiquity, such as coins, small bronzes or terra-cottas, painted vases, marble statues. Soon after the close of the war with

France the Crown Prince was made Protector of the Museums of Berlin, and it was natural that, as a pupil of Curtius, he should magnify his office. He desired to do, for the popularization of the study of art in Germany, a similar work to that which his father-in-law, Albert, the Prince Consort, had done in England, through the collections and schools at South Kensington. It would carry us too much into detail to describe how a thorough reorganization of the museums of Berlin was effected between 1868 and 1895, and how greatly the value and usefulness of the immense collections were increased. This was in no small measure due to the royal interest which Curtius was able to inspire and direct, and to his success in drawing many able young men, as assistants, into special researches and into the preparation of the various handbooks and catalogues.

Curtius not only held the chair of archaeology, but also, like Boeckh before him, that of eloquence. In this capacity it was his duty to deliver before the University the yearly oration on the birthday, first of the Prussian King, and after 1871 of the German Emperor. These addresses have been collected in three volumes: the first two entitled 'Alterthum und Gegenwart'; the last, 'Unter drei Kaisern.'

These discourses are all marked, in greater or less degree, by the characteristics which have been commented upon in the address on the Acropolis (1844). They are always short; their theme is usually drawn from classical antiquity; they are written in an elevated, half-poetic style; they always breathe a hopeful, inspiring tone. They are a rich series of pictures of contemporary history and deserve to be translated, at least in part, into English.

Before closing, an account should be given of Curtius's relation to the excavations of Olympia. These excavations owed their impulse to one of his occasional addresses. In 1852 he delivered, again in the Academy of Music at Berlin, his epochal address on Olympia. He began with a sketch of gymnastic training among the Greeks, and, with the aid of Pausanias and his own personal familiarity with the spot, he drew a vivid picture of the lovely site of the Olympic games. The temples, the theatres, the treasure-houses, the inscriptions and all the animated life of the great festival rose before the audience. He closed with these words: "What lies there, hidden in dark depths, is the *life of our life*. Though other divine messengers have gone forth into the world and proclaimed a *higher power* than the truce of

Olympia, yet Olympia remains for us holy ground, and we should carry the sweep of enthusiasm, the self-sacrifice of patriotism, the spell of art, and the strength of a joy that outlasts all the toils of life, into our world, which has been lighted by a purer light!"

The results of the address were like those of eight years before. Admiration and enthusiasm were universal. King Frederick William the Fourth declared himself ready to take his place at the door of the hall, with a plate, to beg for contributions for Olympia, and the Crown Prince promised his best efforts to carry out the excavations which Curtius urged. But the attempt to raise funds proved unsuccessful. Prussia was too poor, and the outbreak of the Crimean War, soon following, seemed to postpone indefinitely this great undertaking. Yet the result of the postponement was only that the task might be taken up again, shortly after the close of the Franco-Prussian War, and carried to a magnificent completion, as the first great disinterested work of peace of the German Empire.

To this great work Ernst Curtius gave the effective impulse: he was authorized to sign the treaty between Greece and Germany under which it was carried out; he directed the general plan, had decisive voice in selecting those who carried it out, superintended the publication of the great results, and, shortly after his eightieth year, received the most signal mark of the love and gratitude of students of antiquity of all nations in the splendid festival, in his honor, at Olympia. On this hallowed spot, April 19, 1895, a noble bust of Curtius, the gift of some two hundred of the pupils and admirers, was set up in the museum where the vast results of the excavations are kept. The French, English, American and German schools of classical study at Athens were represented by their directors. The addresses which were made were worthy of the occasion and full of such unstinted recognition as is rarely rendered to man from his fellow-men. A striking feature of the celebration was the gathering of the Greek people, who came by thousands from the neighboring towns, so that there had been no such gathering on the spot since the Olympic games ceased to be celebrated, at the end of the fourth century after Christ. And to this great scholar, by a united act of scholars of the civilized world, this unique mark of honor has been accorded, that his bust should be placed in Olympia and should remain, for all coming time, among the statues of Olympian victors.

It seems appropriate to attempt, at this point, some description of Curtius's personal appearance. He was small of stature, of well-knit and well-proportioned frame, which he had trained by early exercise to great physical endurance. He required but little food or sleep, and valued the pleasures of the table chiefly because of the social intercourse which they promote. In his various trips in the Orient he exposed himself, with little thought and with no ill results, to fatigue which others could not bear. He had labored, unhurt, by Müller's side when the latter was prostrated with fatal sickness, under the blazing sun at Delphi, and H. Gelzer tells the following story of his exploit on the Lydian plain, on his visit to Sardis in 1872, in his fifty-eighth year. The soldiers of the Turkish escort were displaying to the German scholars whom they were escorting their skill at trick-riding. Suddenly Curtius let the reins fall on the neck of his strange horse, extended his arms forward over the horse's head, and charged, at a dead run, across the plain, fairly outdoing the Turks on their own field.

To speak of Curtius's features more in detail, his head was large and gave the impression of a larger man. The forehead, nose, mouth were nobly formed, and the abundant wavy hair added to his beauty. His eyes were large and prominent. His step was elastic, and he fairly flew through Berlin streets. He held his head high, with eyes slightly raised, and was habitually so occupied with his own thoughts that he was not apt to recognize his friends on the street.

He was at once social and solitary, for, though he took great delight in seeing his friends gathered at the tea-parties in his house, especially his young friends, he would not make conversation where his interest did not carry him. Hence his wife found occasion to exercise her skill in placing him, in social gatherings, at a little table with some congenial spirit. He had no love for long, stiff supper-tables, which he likened to the tables of railroad eating-rooms. He has sometimes been seen sitting in the centre of a group of admiring pupils, who were satisfied to gaze upon his beautiful, benignant face until he gave utterance to some characteristic sentiment, so expressed that his hearers could not easily forget it. His speech was monologue rather than conversation, and he spoke in a musical, somewhat plaintive tone.

Wherein lay the wonderful charm of the man? All who came

near him felt this charm, and numberless tributes, since his death, have borne witness to it.

The answer to the question is neither easy nor simple. This charm was due, in part, to his personal beauty. The perfect form and face seemed a fit home for a noble mind and heart. Then, there were those treasures of learning which a long life of uninterrupted labor had accumulated. Next, there was that creative talent which enabled him to put the stamp of originality upon whatever he spoke or wrote. Furthermore, there was the artistic power, which made all his creations beautiful. He could not speak or write ungracefully. This creative faculty made it difficult for him to keep distinct the constructive operation of his mind and the process of weighing facts and evidence. His views and representations were apt to bear in a high degree the impress of his own individuality. Another consequence of this poetic temperament was that it was almost impossible for him to change an opinion when once formed. He did not possess, in eminent degree, the judicial temper. He loved the truth with an impassioned love, but the truth as he saw it must be beautiful, or it could not be truth to him.

A characteristic trait was his love of communicating knowledge. His delight in communicating was little less intense than in creating. He rejected, as selfish and disappointing, the pursuit of knowledge without reference to imparting the same to others. So his Greek history was delivered, in successive lectures, to Göttingen students as fast as it took shape under his hands.

The unswerving devotion with which Curtius gave himself to the study of Greek antiquity is noteworthy. His own view of the importance of this study was exalted. In studying the language, the history, and the art of the Greeks, he felt that he was studying the highest manifestations of the human mind and soul, and that the ground on which he daily trod was holy ground.

The two best rooms of his spacious and cheerful Berlin house were devoted to his study. The arrangement of this study was attractive and delightful. The chief furniture consisted of the books. Here Curtius perhaps best loved to be. His day was divided between his study, the University lecture-room, and the Antiquarium at the Museum. On days when he had no duties outside of the house he would often spend, without apparent fatigue, almost the solid day in close work in the study.

Most characteristic was the place which he made in his life for Christian faith. He never laid aside the faith of his boyhood.

This faith he held in the most liberal spirit, but regarded the idea as false that Christianity was needed only by people of a certain lower level of intelligence. He did not hesitate to avow, on the most public occasions, his conviction of the necessity of Christian faith to quicken patriotism and to keep alive scientific investigation.

The question of the relation of a man's opportunities to his achievements naturally arises in the case of Curtius. Rarely has a man been more favored in home, parents, native city, teachers, friends. Rarely have such exceptional opportunities of travel and study been enjoyed. Rarely have there come to a scholar tasks so conspicuous and recognized as of such commanding importance. But the man was greater than his opportunities, extraordinary as these were, and his use of them gave them their significance. The impression made by the epochal Berlin addresses was due to the personality of their author. Berlin audiences are not easily carried away by enthusiasm for an ideal. And the friendship of the house of Hohenzollern in three generations for Curtius, which led to the excavations at Olympia, was no fortunate accident, but a gradual growth, and was, perhaps, the most remarkable tribute to the charm of his character.

In closing one cannot but emphasize Curtius's resolute, self-denying industry, prosecuted unremittingly through more than sixty manhood-years; his absolute freedom from vanity and envy, faults to which scholars have often shown themselves prone; his deep sense of responsibility, which made every new distinction a new spur to yet higher performance and kept him, like Milton, ever mindful of his "just account."

The following unpublished poem is characteristic of the man. The coincidence of sentiment with a stanza from Tennyson's 'Crossing the Bar' is remarkable:

"Es sei uns so von Gott beschieden	May God so order our lives
Dass, ist das Tagewerk gethan,	That, when our day's work is done,
Auch unser Leben, ganz in Frieden	Our life in perfect peace
Ausströmen kann zum Ocean."	May flow out into the ocean !

"But such a tide as, moving, seems asleep,
Too full for sound and foam;
When that which drew from out the boundless deep,
Turns again home."

ROBERT P. KEEP.